

# STAR OF THE EAST

*A New Thought Journal issued monthly for the help of self and others by the practice of systematic concentration of mind; in Unity with the Universal Soul*

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## THE VOICE OF THE UNDYING.

How I wish that the race could realize the meaning of the word above at this time in particular, as it would be saved from much sorrow which it attracts to itself both for this period of expression and those in the future, for it is a truth that whatsoever we think and do we store it up for coming reckonings, as today we make Karma for the tomorrow.

By the word undying we do not mean that anything in nature dies, but we mean that voice within which we can not silence. Would that man would be so wise as to listen to it and act in accordance.

Nothing is destroyed, but all lives which we think we have put out of the way. Humanity "go with the swim" onward towards that something of which it is not awakened, because, the mind has been quickened to the external only, and in such conditions it can be attracted and moved on all kinds of paths and to the last the human is as readily influenced by the lower as the animals, and loses the fitness of self which it had awakened to a certain degree, that its inner voice is no longer heard.

We will see the reaction very soon, and we will also become quickened to the realization that there is a law, which, though it has not been obeyed, holds its commandments before us, and we will find it immutable, and this is the law of Karma. The undying voice tells us that all and everything is Free born, and has the right to share all things together, but the external senses are held captive by the external and can not hear. We are reminded that all earth belongs to its children, all having the right by birth to live and enjoy her blessings, and yet some of her children rob the rest until there is not a spot where they are allowed to live in the comfort which belongs to them, but the slumbering senses can not hear nor see the wrongdoing.

All things are pure and sweet as of the beginning, but mankind has disobeyed the voice who has spoken in innocence calling upon the self to understand, but the mind is so held by confusion that it does not understand.

Religion is but a form among the children of

earth, and their devotions are like a mockery, before God, as selfishness is the reason why we can hear the faint stuttering cry in the wilderness, "Oh, Lord, Oh, Lord." The Law demands that man save himself by living the commandments, and suffer when he does not live them, and the cry of oh, "Lord" to escape the consequences becomes but an empty sound to which the Lord turns away His Ear. The voice within tells us to be humane to our brother, but we do not hear it, and in violation of the Law we shed the blood of the beast and make feasts on his body, and like "good Christians" (?) we say Grace both before and after we have devoured it, and when our bodies become filled with the microbes resulting in Disease, from which the race perish today, then we cry, "Oh, Lord help me, what have I done," etc., and we actually expect that the Lord shall stand ready to save us from the consequences of our misdoings. When things go well in hand we do not need the Lord, and many of the Churches are empty, but when we get sick we fear we might die, then we must have the preacher to give us the last sacrament, and on such flimsy salvation we dare to face the great tomorrow, where the voice of the undying Law shall be heard by us in all its strength of demand. Oh, those "Gold hunters," who have removed the daily sacrifices of devotion from the Altar, and have in its stead placed the golden image there, what kind of tomorrow will they have? And all the time the voice of the law of God has spoken within, but they have not listened.

The everlasting law of Karma shall certainly hold reckoning with us, and the Lord shall not interfere, that is sure as it is that the law exists. In the Book of Genesis we find this truth exemplified, when we read of the Murder of Abel by Cain, the voice said to Cain, "Cain, where is thy brother?" And the poor thing could answer no better than to ask a counter question, which showed how dormant he was, when he said, "Shall I take care of my brother?"

Oh, when the mighty voice of God shall ask the mighty Government of Great Britain, "Where is thy brother, the Hindu?" And the great Russia as to its peasants, Belgium regarding the Congo Free State sufferers, and a number of others, for those to ask if they are to take care of their brethren will not help them much, but the terrible Karma that Great Britain is making by her tyrant reign in India will come upon her as a thief in the night when the storm of retribution shall sweep her off the face of the earth like the cyclone sweeps the harvest from the field.

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It should be understood that neither individuals or Governments can be exempt from the responsibility for death and devastation, which is the result of constant drain upon the people until they have no right to speak their will nor utilize the resources which are at their command.

As the real truth comes to the knowledge of the western world how the Government of Great Britain and her Officials in India rule, as well as Russia, and others, there will be a mighty voice from the souls that has been forced to leave their bodies by starvation and ill-treatment, calling, "Where are thy brothers?" and for sure there will be an awakening that it can extend so far only until the retribution will be meted out to the offenders; if it was not so the law of God would not be just.

The command from "Sinai" will soon be heard, "**Thou shalt not take what belongs to thy Brother.**" When the races of the world awaken to their senses, there will be woe, pain and the Cry from the guilty, "Save me, oh, **Lord**, from thy wrath," will be heard, but the **Lord** can not deny **Himself**, it will be like the Rich man of the Bible. Those who now have the power will lose it, and those they have caused to suffer they will ask for "a drop of water by which to be quenched," but it will be denied them.

The time is very close at hand when the revelations will come to those who thought they would reign forever, and they will find that their time is short.

It is not only the Governments, but individuals, who will be responsible for not listening to the voice within, as the time is lost which could be used for the betterment of self and others. This voice speaks to us wherever we are as to right and wrong, and when we allow ourselves to become drawn in the unconsciousness until we can not realize that there is anything greater than we see, that is the time that we are missing the opportunities for our higher understanding. We often have people ask us to write upon "scientific subjects." Those people are living by the science until they are skeletons of what they should be, and they delve in "scientific" things until they do not know how to live day by day, and lose sight of the real object in life. They do not know anything from their inner, they only read over what somebody has read before them, and they become made in the forms belonging not to themselves, but to others.

Everything we come in contact with there is a voice which asks us, "Where is thy brother?" and this shows us that the freedom of man and things is in the activity of all, and this is the reason why our "Karma" is dependent upon our treatment to others, the animals as well as beings.

When we look in the face of the flower does it not speak to us relationship, does it not tell us that we are one, and that the same life of the one rule all, when we are in contact with man does not the voice from within tell us that all are children of the same father and that "His house with many mansions" is our house, and that all He has made He made for the benefit of all, and under such conditions it is readily seen that injustice done to our sisters and brothers, whether they are on this side the waters or the other it is the same Law which shall measure right in the final.

Look not with scorn at the affliction of others, but go by yourself and find out the cause, and I am sure there shall be cause for us all asking, "Lord help

us," as we think too much of self and not enough of our brother. We are not guilty of deeds only, but more of thoughts which are stronger than our words, let us send thoughts of strength to the afflicted and do what we can for their benefit, and besides what we do in deeds we will help ourselves by helping others, and become more awakened to the voice which directs us when we allow it to do so.

It is the undying voice of the Law within us which proves to us that life is eternal, and it is the same voice which tells us that in the tomorrow we shall have an opportunity to undo what we have done wrong in the today, but losing today, we will make the tomorrow harder to live, as we have lost time which we could have used for better purpose. I wish to say a word for my brother Hindu, who is afflicted today by misrule and injustice; send your loving thoughts to the thousands of little children in India who are starving while other children are made comfortable on that which belongs to the Hindu people; say a word in their behalf and send out the kind and loving thoughts of sympathy, that the days be hastened when the people of India can show the world that they are the only people who have kept the blood of their forefathers pure by living the golden rule to their highest understanding. We shall all glory in the Law of Karma that all things which are wrong today shall become righted in the tomorrow.

### TEMPLE STUDY.

Let it be understood that by Temple study we do not mean the study of the letter, but the communion in the soul, and until we take part in it we shall not understand the true meaning of life.

Beloved, you might know the letter, but by that you will not know yourself, as you can only discover the power of the self by communion with self, and that you will have in the silence.

Silence has brought forth all the great **men** and **things** we see and do not see, and we must realize that there we unfold what we can not by noise and confusion. God will reveal Himself to us in silence. He is everywhere, that is true, but we can not understand Him as well as we can when in quietude He can speak in, and through our souls.

Books, lessons and Lectures will be to no more use for us than showing us the way, and we must find the way to God by retiring within ourselves and remain there until the questions we ask are answered.

We have spoken of the meaning of the word Temple in other issues of this little paper so that the readers understand that it does not refer to a building particularly, but to the devotion of the heart.

Instead of worrying for tomorrow, sit down in silence and fix your thoughts upon God, who is the sufficiency everywhere, and in this way you will see light where you will see nothing but darkness otherwise. The western people do not commune with God within enough, but float along on the sea of everyday worldliness, and this is the reason why we have so little strength when we are in need of it.

We must give ourselves to ourselves. By this we

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mean, give the body to our souls and know that there is one constant life where provisions are made for each day that cometh.

To commune with God in silence gives the strength we need, and if we do so we shall not lose our equilibrium. If the sacred figures of the two higher colors of the book of Prophecy are laid out while in silence, it must be remembered that they only are meant to show to us the power back of them and thus the Temple figures will bring higher power.

### FROM THE SAYINGS OF RAMAKRISNA.

In order to remind you of the Nature and Power of God in man I wish to make a few quotations from our blessed Lord and Teacher, **Sri Ramakrisna**, taken from His **Sayings: Existence of God**. "Many are the names of God, and infinite the forms that lead us to know Him. In whatsoever name or form you desire to call Him, you will find Him."

**The Oneness of God:** "In a potter's shop there are many vessels of different shapes and forms,—pots, jars, plates, etc., but all are made of one clay. So **God** is one, but is worshiped in different ages and climes under different names and aspects."

"**All Creeds are paths to God:**" "**God** is formless. So long as the sound of a bell is audible, it exists in the region of form; but when it is no longer heard it has become formless. Similarly **God** is formless."

"At a certain stage of his path of devotion the devotee finds satisfaction in God with form; at another stage in God without form."

**Personal and Impersonal God:** "As water when congealed becomes ice, so the visible form of the Almighty is the condensed manifestation of the All-pervading formless Brahman. It may be called **Sat-chit-ananda** solidified.

As Ice is part and parcel of water, remains in water and afterwards melts in it; so the personal God is part and parcel of the impersonal.

He rises from impersonal, remains there, and ultimately merges into it and disappears."

"What offerings are required to find God? To attain God thou must offer Him thy body, mind, and riches."

"Be diluted in the supreme spirit."

"Meditate on God either in an unknown corner, in the solitude of Fortests, or in thy own mind."

"Pray unto God in any way you like. He is sure to hear you, for He can hear even the footfall of an ant."

"As the dawn heralds the rising sun, so unselfishness, purity, and righteousness precedes the advent of the Lord."

**Of God within man**, Ramakrisna speaks as follows:

"He who does not find God within himself can never find Him outside of Himself. But he who sees Him in the Temple of his own soul, sees Him also

in the Temple of the Universe."

This shows us how such sages as the one whose words we have given you above look at **God, man** and **things** as one and the same in all expressions.

Can you meditate upon God after reading this? If not, consider in stillness and you will be able to understand. Live often in this thought and you will find wonderful power.

### CONCENTRATION.

In this lesson we shall try to show the way by which we can understand the action of the weaker and the stronger self of man, and by so doing we hope that our students will be in a better position to deal with the subject and derive more benefit from the consecration.

We will give you the version of our **Lord Krisna** in the **Bhagavad-Gita**, VI Chapter, page 44, where it says, "No one without having previously renounced all intentions can be devoted. Action is said to be the means by which the wise man who is desirous of mounting to meditation may reach thereunto; and on page 45 it says, "Man should rise the self by the self; let him not suffer the self to be lowered; for self is the friend of self, and in like manner self is the enemy. Self is the friend of man who is self-conquered; so like a foe hath enmity to him who is not self-conquered. The self of the man who is self-subdued and free from desire and anger is intent on the supreme self in heat and cold, in pain and pleasure, in honor and ignominy. The man who hath spiritual knowledge and discernment, who standeth upon the pinnacle, and hath subdued the senses, to whom gold and stone are the same, he is said to be devoted.

He is esteemed among all who, whether amongst his friends and companions, in the midst of enemies or those who stand aloof or remain neutral, with those who love and those who hate, and in the company of sinners or righteous, is of equal mind. "We see here that we can direct our mind upon the higher self and make our will to bear to hold our thoughts upon it until we have gained the strength of which **Krisna** speaks.

The action of which the **Bhagavad-Gita** speaks is the action of mind upon the self, and as there is no other way to become self-conquered, we must understand that to live in the material is not to live in the higher self, and without we live in the higher self we can never reach the degree of meditation. We must first learn to discriminate between the higher and lower and choose the good, and then only will we understand what we are doing and what we will receive from our work.

Man must become self-centered, otherwise he can not withstand the storms of confusion which we will meet, and in order to be self-centered he must understand how. No book teaches this more clear than what we have given above, both from the Saying of

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Sri Ramakrisna, and by the Lord Sri Chrisna; both shows us what is meant by the lower and the higher and the results which both bring forth.

In this lesson we will concentrate upon the higher self to become more manifested through the lower, not unconsciously, but that we might gain more and more cognizance of the body as the servant and the higher self God, demonstrating through it.

We will meet every morning for a few minutes before meals.

Let us take as our foundation the 119th Psalm of David, the letter Nun. Do not miss any days, but let us all meet every morning at 7 o'clock.

### LIFE'S RHYME.

I rhyme with the grass beneath my feet,  
I rhyme with the corn in the field,  
I rhyme with the waving golden wheat,  
That to me it's life doth yield;  
I rhyme with the rose, with its perfume rare,  
I rhyme with the violet blue,  
I rhyme with the grace of the lily fair,  
I rhyme with the sky in its azure hue;  
I rhyme with the wind, with the lightning too,  
I rhyme with the rainbow's dye,  
I rhyme with the rain and with the snow,  
I rhyme with the low and with the high.  
I rhyme with the sun, as his glowing light  
Brings warmth of life to me,  
In rhythmic flow from the source of all,  
Love brought me forth from life's great sea.

### QUESTION BOX.

Q. Sister, you stated in your last issue that the Hindus are Caucasians; if that is so, why is their skin so much like the negroes? Seeker.

A. The complexion of the Hindu comes from the tropic of his country and not from inferior blood.

Q. Madam, will you kindly tell me through the columns of your paper how it can be that the white man is responsible for the sufferings in India, as you speak of in your last paper, when it is known that the plague always results from the drought or lack of rain? Joseph.

A. Had not the western people by misrule taken advantage of the people of India they would have resources to fall back on when the rain fails, but as the foreign Government and its officials have drained the country to its uttermost of its resources, the people have nothing to live on, but are starving, and when the plagues come they have no strength in their bodies to withstand its ravages, and it is more by hunger than the masses die than of the plague. Had they enough to eat while in health there would not be as much sickness as there is.

For the terrible starvation of the people the foreigners (Government, as well as merchants) indi-

vidually and collectively, are more responsible than the lack of rain, for if the people were allowed to utilize the wealth which their country produces there would not need to be such deplorable conditions as there are today.

The brutality and selfishness of those western people who have invaded the east from year to year is solely responsible for the state of affairs there, and the day of reckoning will show that the lack of rain will not excuse their wrongdoings.

Q. Sister, how can a soul who longs for freedom become truly free? Ellen.

A. Sister, you must not live in the confinement of the lower, but rise and live in the great whole, the Universe and recognize God within you, who is the freedom in all things and have no limit; man is like God without limit.

Q. If we meditate upon the financial condition as it is today, will it help us to succeed better in our material affairs? Carl.

A. Brother, we would not meditate upon material things, but meditate upon our higher self, and we will become poised and we will see the lower in a better light, and what we need will come us better in hand. "Man does not live off bread only, but of wisdom, and this we must seek" first and all other things will be added," said Jesus.

Q. When is it best for me to concentrate upon my inner self? Catharine.

A. When your lower self is at peace.

Q. Sister, what do you mean by having renounced? Seeker for Truth.

A. I mean by that to have dedicated my life unconditionally to the service of mankind, and live as Jesus commanded when He said, "Be in the world, but not of the world," and in this wise I have severed all ties, which have held me before so that the vibrations of the lower shall have no effect upon my life and work.

Q. Why do all the old religions use ceremonies? T.

A. Because, they understood the power of their meaning and by actions in this way they brought forth much stronger the demonstration of the God within than those can whose does not understand them.

Q. Sister Editor, please tell me what is love from your way of thinking? Alice.

A. From our point of view it is true Love to love all and all things without being attached to anybody or anything; when we love to give and do not desire to own, we really love. No attachment is the greatest evidence of love.

Q. Can we see God and live? Esther.

A. Yes, we can see and know God while we are in our present forms, but not as we think from a physical point of view, only in the soul.

We sincerely regret the delay with the Star this month, but it could not be avoided. For subscriptions write J. S. Warner, P. O. Box 1340, Seattle.